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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

Be sure to begin on Sunday, the 29th instant, and pray all the week in every prayer you offer for God to help our people to do their duty as to giving to missions.

Don't fail to read Secretary Willingham's request for a week of prayer in this paper and then don't fail to observe it with all the earnestness of your soul. Be sure it will not be in vain for "the fervent effectual prayer of the righteous man availeth much."

If every Baptist in the South will make it a point to pray earnestly every day in each and all of his or her prayers for a whole week beginning on Sunday, the 29th of March, as our Bro. Willingham has requested, we may expect great things for our mission work as a result.

Since writing the paragraph elsewhere in this paper, regarding the sickness of Bro. Hi Eastland, of Forest, we have learned through Bro. Sebe Eastland, his son, who had just left his father's home, that he was very much improved and the danger line some time passed. The Lord be praised.

It was a real pleasure to meet again in the walks of life our brother, Rev. J. F. Hickman, at the Canton Mission Rally. His father and mother were among the best and most encouraging friends of our early ministry and he is a worthy representative of such noble people. He ministers to dear old Bethel where our first pastoral experiences were enjoyed and where we have so many dear good friends. May heaven's best blessings ever rest upon our brother and his people.

Remembering what the Lord Jesus suffered and paid on the Cross for our redemption and salvation, let us make what return we can in praying and giving for missions between this time and the last day of April and thus help our secretaries and board out from under the burden of debt that the untoward times has roled down upon them. Let us do more and better work of this sort than we have ever done before. The occasion demands it and God will bless us in it.

That was a lovely bunch of violets that adorned the pulpit at Canton the other day when we tried to interest the people about gospel matters. They were placed there by the ever thoughtful Sister Nannie Landers and after they had served their purpose of beauty and fragrance there they carefully portaged away and found a grateful welcome at the hands of one at home who loves all persons who show kindness to the one she loves most. "Miss Nannie" has the hearty thanks of all of us.

MR. EDITOR:—We are sure we have it now. It is a compromise between the one cup in the Lord's Supper and the individual cups. Why may not each one have for himself and herself a quill—call it a tube if you like—straight or syphon-like, of glass or metal—silver or gold. To dip this quill in the one cup which would be passed to all would reduce the danger from microbes to the merest minimum and yet preserve the one cup idea. This is for the benefit of those who fear the little bugs. Why won't this do?—2 S. Yes why won't it?—Eds.

See Dr. Willingham's proposition for a week of prayer in the interests of missions. The Foreign Board is greatly in need of help to meet its indebtedness by the meeting of the convention in May and the secretary begs all of God's people to give the whole of the week, beginning on Sunday, the 29th of March, to earnest prayer, that God will put it into the hearts of his people to make liberal gifts to his cause. Brethren let us all join in this week of prayer and then let us give as well and as liberally as we can that these obligations may be met.

NEW TESTAMENT STUDIES.

EPH. 3:1-13.

Paul has just pointed out the blessings which come to the Gentiles because of the gracious purpose of God in Jesus Christ. As he reflects over these blessings he is filled with gratitude and a burning desire that his gentle readers shall have still greater manifestation of God's grace in them. For this he is just about to pray, but for a moment he delays his prayer that his readers may be reminded of his relation to the gospel how this relation was brought about; how much was involved in it, and the purpose to be accomplished in his work as an apostle and minister to the Gentiles. These thoughts of the apostle he blends indiscriminately in his language from verse first to verse twelve; yet they seem to be sufficiently clear to admit of orderly treatment without violence or artificial expedients.

1. Paul emphasises his relation to the gospel of peace by which Jews and Gentiles had been brought into a common fellowship. (1) He speaks of himself as an apostle (a.) The word missionary comes near the meaning of the word apostle. It means one sent. Designates the first order of those sent out by Christ himself. Such as were charged with a great mission and qualified by gifts and graces ordinary and extraordinary for the work they were sent to do. The next in rank, in the early churches, to the apostles were the prophets whom Paul makes mention in verse five, as enjoying the special revelations in the spirit jointly with the apostles. Paul opens his epistle with an assertion of his apostleship by the will of God. Elsewhere he designates himself as the apostle of the uncircumcision of the Gentiles. The apostles, with one exception, were called directly by Christ without human intervention and were doubtless the representatives of Christ on earth. They were the inspired organs of the spirit, the pillars and ground of the truth in the abscence of the written word and of a local church. Their office was universal, their writings were inspired and are to-day the rule of faith and practice throughout all Christedom. Their writings produced under the guidance of the inspiring spirit, make them the contemporaries of all future ages and forbid not only the necessity but the possibility of any successors in office. (2) Again, Paul speaks of himself as a minister of the gospel. The word minister is the word for "servant," the word rendered "deacon" meaning one who renders willing and honorable service. Paul was a minister of the gospel of Jesus Christ unto the Gentiles. For he does the work of God, makes known the terms of the covenant of redemption, embracing both Jews and Gentiles, and preaches the unsearchable riches of the Lord Jesus Christ. Paul, in designating himself as a servant, is emphasizing the idea of service, arduous service, in toil, in sacrifice and suffering. Paul was a serving preacher. The service came in the preaching and the preaching in the service. (3) Once more Paul speaks of himself as a steward. He had been intrusted with a stewardship of the mystery of God, hidden in the ages past. A stewardship of grace given to him for the Gentiles. The idea is clearly that the grace and wisdom in the revelation of the mystery of the gospel which had been granted unto Paul, was a trust, a spiritual trust which he held only to despense to the Gentiles. Paul knew too well the nature of the kingdom of grace to suppose that any spiritual wealth committed to Christ's people is purely a personal possession, to be held and enjoyed alone. To shut up in one's own heart the spiritual wealth of God's grace is like the old woman who closed, with the greatest caution and noiselessly, the windows and doors of her cottage under the brightness of the noon-day's sun, that she might shut in enough of the light for the remainder of the day and for the coming night also. She lost even the light of the day by her folly. The idea of the stewardship is a part of the very nature of the gospel—we keep it by giving it away; we have it abide with us by sending it elsewhere; we make it our own peculiar possession by giving it to another. God's grace flows the deeper, the broader the channel. It is the more concentrated, the more it is scattered. We get most for ourselves when we seek most for others. (4.) But Paul could not divorce the idea of his relation to the gospel of peace from the divine grace which made him an apostle, a minister and a steward of manifold grace of God in the gospel of Jesus Christ. He represents himself as called of God into these relations and positions and equipped of God for the duties and responsibilities. (a.) His stewardship was given by the grace of God. (b.) By way of revelation was made known to me the mystery of Christ, revealed to his holy apostles and prophets in the Spirit.

To our mind Paul here brings out one of the greatest truths of New Testament teaching. The inward illumination of the Holy Spirit, revealing the person and the work of the Lord Jesus Christ in his apostles and prophets and in no small degree in all who are truly called to preach the gospel. The Spirit opens the meaning of Christ's Word to his servants. This work of the Spirit does not supersede the gifts and accomplishments of the individual, but it sanctifies all these to the service of Christ; raises them to a higher power. (c.) He was made a minister of the gospel of Christ according to the working of his power, according to the gift of the grace of God. Paul could hardly have been more explicit and forceful in avowing a divine call to the ministry than he has done here, besides, he magnifies the work of preaching the gospel. He looks upon his call to the work as an act of God's grace. A purely unmerritted favor, of which he was in no way worthy. "To me, less than the least of all the saints, was this grace given, to announce to the Gentiles the unsearchable riches of Christ." Let God's ministry learn that God honors them in putting them into the ministry. It is unmerritted favor. Many preachers talk of sacrificing for Christ. They hold pleasant pastorates and exert an extensive influence, enjoy the esteem of all good men and are honored by all. Yet these brethren sometimes talk of sacrifices for Christ. If God had not called them to preach and opened up the way for their improvement, they would never have been known out of their own country community. They would have lived and died in poverty, ignorance and obscurity. Paul probably would never have been known beyond his own time and clime, if God had not put him in the ministry of the gospel of Jesus Christ. His influence would never have shaped the character of civilization if he had not been called by the grace of God to preach the gospel.

II. Paul could not separate the messenger from his message, the servant from the nature of the service, so he briefly mentions in different forms the subject-matter of the gospel. (1.) He speaks of it as a mystery; something not discovered by human reason, laying beyond the range of the most daring excursions of the mind of man. Christianity, we must always remember, is not a philosophy but a revelation. Paul says: "By revelation was made known to me the mystery. This mystery has been made known "unto his holy apostles and prophets in the Spirit." Paul's constant aim in all he wrote and all he spoke, was to impress the world with the fact that the gospel of Jesus Christ is a revelation from heaven to men, bringing to them what no human mind could discover, or human fancy conceive, it is the revelation of God's Spirit. (2.) Paul calls the gospel which he preaches, the unsearchable riches of Christ. A gospel of infinite value. Summing up all the riches of Christ, which riches are so abundant, so infinite as to sweep beyond the power of the human mind to trace or portray. The infinite wealth of the gospel of Jesus Christ defies all human computation. The revolving cycles of future ages can never unfold the infinite depths of the riches invested in the gospel of our redemption. It will fill the redeemed with rapture, and command the wondering and admiring gaze of the principalities and powers of the celestial host. (3.) Paul gives one intimation of what it has accomplished and is accomplishing, making "the Gentiles fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus." This to Paul was much. To go out after and bring back those who were hopeless and Godless, walking in the vanity of their minds, darkened in their understanding, alienated from the life of God, hardened in their hearts, past feeling gave themselves up to lasciveousness to work all uncleanness with all greediness. To rescue such required an abundant outlay of divine wealth. But this outlay was made and Paul's message was to declare this to the Gentiles.

III. Now, Paul closes this section of his epistle by stating the purpose of his being called to an apostle and preacher of the mystery of the gospel, "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church, the manifold wisdom of God." In the gospel of Jesus Christ, realizing itself in the Jew and the Gentile alike, making of the two one new man, one body, the church of which Christ is the head, there is disclosed even to the different ranks of angels, a knowledge of God's manifold wisdom which they had not known before. Thus in the manifold displays of God's wisdom, both in the purpose of the gospel and in the arrangement of means adequate to accomplish this gracious purpose of human redemption, the church, in which the display of means and grace are realized, becomes of heaven behold the glory of God. Paul keeps before his readers the fact that the economy of human redemption engages the attention of the angelic host. The world becomes the theatre in which is enacted a drama, which concerns the intelligences of God's universe. There are, in this drama, constant displays of the divine wisdom and power and glory, which are of universal concern.

THAT PRO AND CON.

And still our dear brother, of the Mississippi Baptist, seems to think his orthodoxical fences need repairing. In his editorial of March 12, under the head of "Pro and Con," he seems to seek again to make it appear that we have in some way impeached his soundness and that we have done it with a horrid old Damascus blade, instead of a Jerusalem cutter, such an one as he himself essays to use. Now our brother must be mistaken as to the amount and quality of the damage he has sustained. We are not conscious of ever having found fault in anything we have at any time written, with the Mississippi Baptist or in any way attempted to hinder its progress. We know that Bro. Gambrell was not pleased that it came into existence at the time it did, because, he thought, it was a violation morally of the terms of agreement of the consolidation of the Southern Baptist and MISSISSIPPI BAPTIST RECORD. He claimed that the brother who was more responsible—if not entirely so—for the inauguration of the Mississippi Baptist gave his consent to the arrangement and if we mistake not, accepted a position on the staff of the consolidated paper, and that without any just cause, afterwards withdrew and started the Mississippi Baptist as an opposition paper. Many persons of our acquaintance agreed with Bro. Gambrell in that way of thinking and that there was bad faith shown in the movement.

Some of those persons point to certain other general denominational movements in East and Southeast Mississippi as having been greatly accelerated if not caused by that paper incident.

Yet, for ourself, we have kept aloof from any entanglement with it, and, in fact, since Bro. Gambrell's araignment of the movement when it was fresh and new we do not remember that any editorial criticism has appeared in THE BAPTIST RECORD adverse to it. On the contrary, when we have spoken of it at all, we have given it favorable commendation as also at all of our visits to the General Association we have spoken in its favor and done what we could to advance its interests. We do not know how to account for our brother's sensitiveness about the matter unless it be that his own conscience has not always been at rest concerning it. We are sorry if any thing we have at any time written has been construed into an assault with "Damascus blade" and has been allowed to "cut up" our brother's quietude or peace of mind. We had not called our innocent faber by such a high sounding name as a "Damascus blade" but had been content to chip along with our little hatchet with the hope of doing all the good we could and as little harm as possible. Perhaps it was one of the little chips that went off inadvertently and hit him in the eye that did the mischief that our brother has been laying to the credit of some sort of a ponderous Damascus cutter. We haven't seen the glitter of that "Jerusalem blade," of which he speaks, made so incisively sharp on the temple whetstones, in any of his passes at us, but O my country what a peculiar sensation we experienced when he impaled us on his multi-question fork. But we slid off of that with comparative ease and was possessing our soul in patience, waiting for the moving of the waters along the line of a Bible authorized religious newspaper, when our brother turned loose his "Pro and Con" at us. We don't just know which one of them whizzed past our ear, whether Pro or Con, but this writing is the result of it. Let us hope that the empire will soon be peace, notwithstanding that the Jerusalem blade is out of its sheath and is very sharp.

OUR FIELD GLASS.

We have an appreciated card from Rev. A. A. Lomax, whom we hope to have with us at our coming fifth Sunday meeting, or, if not then, we hope to have him at the ordination of our Senatobia deacons on the first Lord's Day in April. He writes: "I want to meet the brethren in the Cold[illegible] and get in touch with them. The McIntosh meeting did us all good. We are glad he came. He gave us much good gospel truth. Our people came in for a full share in the results." We rejoice always to hear of good accomplished, and that the Bate[illegible] saints have had this season of refreshing.——We are grieved to hear from a surviving son, of the death of Bro. Columbus West, an old and esteemed member of the Carrollton church, a notice of whom we give elsewhere. Bro. West was father-in-law of Rev. J. T. Barrett, of Louisiana, formerly of Mississippi. Miss Katie West, a most excellent young lady, was Bro. Barrett's first wife; but she passed into the spirit world in 1886. Now, nearly ten years later, her father follows her.——Bro. R. B. Hughy, Ackerman, writes: "I am getting along nicely with my work here and at Pheba." He has been invited to the pastorate of another church near Pheba. Bro. Hughey, also, is progressing well in the role of lecturer. May blessings be upon our brother and his work.——It was a very great pleasure recently to spend a day with the Hernando pastor and his people. As the snow came down in great flakes and the day was quite cold not many could be seen. Bro. Bacon has a strong hold upon his people and they would hardly be willing to exchange him for Hendon or Hawthorn, which all goes to prove that there is a nice fit between pastor and people. We congratulate Bro. Bacon on the favorable outlook of his work, and in having such efficient helpers.——We also met Bro. J. W. Lee in Hernando. His family is now there and we were sorry to know of sickness in his family. We spent some time pleasantly with him and Bro. Whitley.——We presume it will now be in order quite soon for the first-class churches to begin to consider the question of sending their pastors to the Southern Baptist Convention. This great gathering of Southern Baptists will be held as our readers are aware, in the city of Chattanooga, beginning Thursday, May 7, 1896. There will be a meeting of some kind on Wednesday 6th. As usual, the Field Glass man will arrange especially for the North Mississippi delegation to go via. the L. & N. railway to Chattanooga. This is via Nashville and is a charming and picturesque route. On return trip it has been arranged for a very cheap side trip to Mammoth Cave; the rate from Nashville to cave and return will be $4 and expenses to cave will be half price or $6.00 for two days board and privileges of both routes in cave. The added expense of this entire trip will be covered by $10. All communications in reference to this should be addressed to L. S. Foster, Senatoba, Miss., as the details will be arranged by him.——Let us all, beloved, now look well to mission collections, for the time remaining until the convention is growing quite short. No conse[illegible] should allow the con[illegible] year to close upon him until he has made the best possible effort to secure a handsome contribution for the Mission Boards of the convention. May blessings rest upon all such earnest efforts.——The Kosciusko pastor, Rev. W. W. Whitfield, is encouraged. He writes: "Our church here is looking up; the membership is taking on new life and becoming more active every day in the Lord's work, making our prospects for the future to brighten. We had an exceedingly satisfactory service last Lord's Day in the interest of foreign missions, and the members shook off all lack of interest (if any ever existed) and almost trebled their usual contribution. If all the churches would do the same, the Boards would soon be out of debt and we would have no more appeals from our faithful secretaries to bestir ourselves to listen to and complain of. McCool also has come to the front with more than her usual contribution for foreign missions." We rejoice with you, dear Bro. Whitfield.——Our good brother, A. A. McPherson, Vaiden, writes: "I will join Bro. Foster in his offer for the Orphan's Home to be one to pay ten dollars." Thanks, dear brother. The sentiment seems universal that the 112 acres will be all kept. May it be so. We have the deed to the land all recorded and if we can pay $1,000 by January, 1897, it will be a fine start for the orphanage.

We have never insisted that there was any gospel rule or injunction to give one-tenth of our income, but we have not lacked much of practicing it. We are even of the opinion that we would be the gainers by much if we were to make the tenth the minimum of our system of giving and not the maximum. "The Lord loveth a cheerful giver" and "the liberal soul shall be made fat." Don't stop short of one-tenth—give that much any how to the Lord's cause, and then as much more as the Lord has prospered you.

CHRONICLES.

L. A. D.

An old Baptist minister, who lived in Florida some years ago, is said to have remarked that he never came down from the pulpit satisfied, after preaching, unless somebody had been made glad or mad; for in either case they would "think." The object of the Chronicler will have been accomplished, at least in part, if his jottings will make brethren do more thinking. He is not unfrequently surprised to note the seeming oversight of facts by intelligent people and the strong arguments based upon misconceptions.

The article of our good Brother Stranburg is liable to be misconstrued. Possibly the expression he quotes from "an able Baptist divine" is misunderstood—he may mean by the words, "else our Baptist young people will drift away," the young people of Baptist families, not all church members. But it is a fact that professing Baptists do drift—whether they were ever truly regenerated is not the question at issue. The Chronicler has witnessed cases, and can name many in New Orleans, and some in this State. Note the report from Bro. H. M. Cain, Biloxi, in Bro. Foster's "Field Glass" of last week.

It is a lamentable fact that many of our church members study the Scriptures too little, if at all. They have been impressed with the idea of associates, perhaps, that "one church is as good as another," and hence drift to an organization that will allow them to engage in worldly frivolities. Had they been taught the Scriptures faithfully from their childhood, they might have been better grounded in the faith. Until this is done in the home and pastors can preach to their flock every Lord's Day, we shall need Sunday Schools, Institutes and Unions.

We should be in favor of any moral agency calculated to develop Christians in every good work and to extend the earthly kingdom of our Lord. Of course we may not do evil to accomplish such objects, for the Scriptures are plain in condemning that idea. Organization and co-operation are powerful agencies, and methods are sanctioned in God's Word. So long as all work is under church control and approval, there is no reasonable ground of opposition. The question has been asked what good have the Young People's Societies of Meridian done? Much every way; and no harm. They are cultivating the grace of giving; the gift of prayer and the benefit of study. They propose to stick to the Southern Baptist Convention, and will not unite with the B. Y. P. U. A.

But to change the subject; the Chronicler paid a visit or two to Jackson during the present month. The Legislature was in session, and strange to say he found the majority of the members were of the Baptist persuasion. Next in order were the Methodists; so the complexion of the body can be readily determined on the Temperance question. Our brother, Capt. W. H. Hardy, has been a faithful Senator; he has just been announced as a candidate for Congress from this district. We bespeak for him a cordial support, as one eminently fitted for the place and deserving. East Mississippi is entitled to the honor.

During the first visit, the Chronicler met Bro. J. W. Lee, of Grenada; but was with him but a short time as he received a dispatch notifying him of the serious illness of his wife and little boy at Hernando. We are glad to learn that they have so far recovered that he has been able to return to his pastoral charge. Neither trip did the Chronicler have time to call upon Bishop Sprcles, though from a distance he saw the faithful pastor on his front porch. Bro. Jno. T. Buck was easily found; being at his office not far from the capitol.

Among the letters lying on the Chronicler's desk unanswered, are the following: Bro. H. F. Sproles, Jackson, about subscription of Forty-first Avenue church—part of which is past due. As soon as it can the church will redeem its pledge. Bro. Wilson West, Waynesboro; asking help to buy a house; having lost all three he had. He needs and is deserving.——Sister Alice Miller, Tupelo; about a special issue of the "Journal" to aid in building a new house of worship—a worthy object, and to which we must give a mite to an old Sunday School scholar. Bro. E. S. Robinson, Massongale; a confidential communication which was carefully read and put by for further consideration — possibly quite right.

Marriage bells are ringing all around. The Chronicler has been unable to keep an account; among others omitted are Bro. C. F. Royals and Miss Corrie McElroy; Bro. Walter Williams and Miss McLemore; Mr. Dunn and Miss Viola Morgan, and now the announcement is out for our young friend Ollie Smith to Miss Anna Buchanan. Our pastors ought to report for THE RECORD all the marriages where they officiate; for people are always interested in such matters. Sometimes a Baptist marries into another communion and changes church relations—but not often, and never where there are strong convictions.

Prof. L. M. Stone, president of Stone College, preached for Pastor Guy last Lord's Day morning. Dr. Venable filled his own pulpit. Pastors David and Rogers preached to their own people. Attendance at the Sunday Schools is improving. We note the visit of Bro. J. M. Hickman; formerly of our city; more recently of Florida.

WILL YOU JOIN WITH US?

The condition of the finances with our foreign mission work is such as to call for earnest consideration on the part of God's people. The number of the missionaries has been decreased by death and also by the return of some to their homes on account of sickness. Some of the missionaries have voluntarily reduced their salaries and some have even given up all and live on private means in order to help. With these savings we were very much in hopes that we could pay all of our indebtedness this year; but somehow the churches have given far less than for the same time last year and unless help comes soon we will go to our convention in Chattanooga with a larger debt than ever. We have been greatly blessed in the work on the foreign fields. One missionary alone reports over one hundred baptisms. Others report blessed results. We have been blessed in the home-land. Now let us with grateful hearts join in earnest prayer to God that He will show us our duty and help us to perform the same.

A WEEK OF PRAYER.

While we pray daily for the work, let us all join with one accord, during the week from Sunday, March 29th to Sunday, April 5th, in earnest prayer to God that He will move upon our people so that not only our debt will be swept away but that we all will be awakened to do greater things for Him in the advancement of His kingdom. Many churches will meet in their houses of worship and pray during the week named. The missionaries are writing that they will join with us in earnest prayer. The Foreign Mission Board will meet daily for prayer. If you cannot go to the house of prayer you can pray in private each day. Our God is a prayer-hearing and prayer-answering God. He has promised to hear us when we come to Him aright. For what higher object could we pray than that, His kingdom come and His will be done in earth as it is in heaven.

GIVING FOR THE WORK.

While we should observe systematic giving, yet our people have not done this as they should and we need now extra effort just like many churches need gracious revival meetings. Let each pastor do his duty in presenting the work and leading the people in giving. Let each church and each member decide at once and do what they feel will honor Christ. The time is short. Let us all in faith look to God and then be faithful before Him. Then instead of being bowed down at our annual meeting in May we will all rejoice together before God.

Fraternally,
R. J. WILLINGHAM,
Cor. Sec'ty

TO YOUNG PEOPLE.

The Bible is a volume composed of 66 books in 1,189 chapters, 31,163 verses, 773,692 words and 3,566,480 letters. That is the King James version, of course. In the original tongue it was not divided into verses and chapters. It is said that a prisoner long in solitary confinement did the counting for employment and relief. There are 39 books in the Old Testament, 929 chapters, 23,214 verses, [illegible],439 words, 2,628,100 letters, while in the New there are 27 books, 260 chapters, 7,959 verses, [illegible],253 words and [illegible],380 letters. This is exclusive of the apochrypha, which is regarded as an appendix, 14 books, 183 chapters, 7,081 verses and 152,185 words.

The longest chapter in the Bible is the 119th Psalm; the shortest and middle, the 117th, the middle verse 8th of 118th Psalm; the longest name in the 8th chapter of Isaiah. The word "and" occurs 46,627 times. The 37th chapter of Isaiah and 19th of 2nd Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest is the 35th of the 11th chapter of John. The 21st verse of the 7th chapter of Ezra only contains every letter of the alphabet. The word "Lord" occurs 1,853 times and "Jehovah" 5,845 times, while the word "God" does not occur in the book of Esther, though there is "wisdom, knowledge, holiness and love in many chapters," says a Christian writer.

These and other facts are culled from cuttings in the scrap-book of the pious Christian workers of our Sister C. A. Lloyd. Some of our young people do not study the scriptures as they ought. How many can tell how often the word "girl" occurs therein and in what connection? Who can tell how many times the word "reverend" is used and to whom it refers? Further, is the word "saint" applied to the dead only; if not, where to the living? Once more, in what households were there "churches" in apostolic times.

L. A. D.

A BIBLE ILLUSTRATION.

One of the most forceful illustrations of the everlasting security of the believer in Jesus is to be found in the history of Moses as an infant. He was born under the operation of the royal decree that all the male children born in Israel should be slain. Hence Moses, by this decree, was condemned to die. In this he was strikingly typical of the sinner that is born under the operation of the divine decree that condemns him to die. "The soul that sinneth shall die."

The moment that the king's daughter adopted Moses as her son he became a member of the royal family and was delivered from the law that condemned him to die, and so far as that law was concerned was ever safe. In this he is typical of the believer in Jesus. The moment the sinner accepted Christ as his Savior; he is adopted into the royal family of God, is delivered from the law of condemnation and is forever safe. "The Lord forsaketh not his saints: * * * They are preserved forever." Hence the apostle says: "There is therefore now no condemnation to them that are in Christ Jesus * * * for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Even, as the adoption of Moses into Pharao's family made him free from the law of death. So does the adoption of the sinner into God's family make him free from the law of sin and death.

H. M. LONG.

FROM ARCADIA, LA.

We are moving on here about as usual—may be a little better. This is my 8th year here and my congregations were never better. It would do you good to see the crowds in attendance and to notice how attentive they are to the preaching. Last Sunday one was received for baptism and one by letter. We are to have in Ruston, La., April 7, 8, 9 a genuine "prayer and praise" meeting in which to gain strength for our work. Our State is greatly agitated, politically—something like 20 years ago. May the right prevail.

G. W. HARTSFIELD.

We greatly regretted to learn, through the Register, of the recent serious illness of our friend and brother, Col. Hi Eastland, of Forest, but rejoice with his children and many friends that his early recovery seems well assured. Our earnest prayer is that these hopes may be speedily realized, and that he will soon fully be himself again. Bro. Eastland is one of Scott county's and Forest's best and most useful citizens, and we trust his valuable life will long be spared.

THE BAPTIST RECORD

HELP TO-DAY.

BY ST. CLAIR LAWRENCE.

Have you gentle words to speak,
Warm and waiting to be said,
Cheerful messages to break,
Full of comfort, to be spread?
Have you loving looks to cast?
Tears of sympathy to shed?
O, why wait till life is past?,
Strewing flowers o'er the dead!
Why withhold your words of praise
Why delay your kindly deeds?
Why not now the burden'd raise
In relief of present needs?
Burdened hearts soon sink to rest;
Troubled souls soon pass away;
Life's sun hurries to the west—
Would you help? Pray help today!
Blue Mountain, Miss.

PAT'S GRIP ON THE GOVERNMENT.

BY J. Q. A. HENRY, D. D.

PART FIRST.

The Jesuits are the sworn minions to the foreign tyrant who seeks to rule America. They are bent on the destruction of our public schools, the debauchery of our politics and whatever can work the overthrow of Protestant liberty and the triumph of Catholic despotism. Nothing less than this is the ultimate purpose of Jesuitism. The Freeman's Journal, one of the leading organs of Catholicism, asks the question: "Is it the intention of the pope to possess this country?" and replies, "undoubtedly." "In this intention is he aided by the Jesuits and all the Catholic prelates and priests?" and the reply is, "undoubtedly, if they are true to their religion."

To any one who is at all familiar with the facts of our country's history, it is astonishingly and alarmingly apparent, and the papal hierarchy is silently and surely accomplishing this treasonable purpose.

Catholics themselves being witnesses, the Catholic church in America is not only getting a corner on the postoffice, the police and fire departments and the city schools, but also on the saloons, and is furnishing and overwhelming proportion of the inmates of jails and penitentiaries.

Many who are well acquainted with the true character of Romanism, are indifferent to it because not aware of its rapid growth among us. They tell us, and truly, that Rome loses a great number of adherents here through the influence of our free schools, free institutions and the strong pervasive spirit of indipendence which is so hostile to priestly authority. But let us not congratulate ourselves too soon. The losses of Romanism in the United States are not necessarily the gain of Protestantism.

Romanism is chiefly responsible for German and French infidelity. Skepticism and infidelity are the legitimate children of unreasoning and superstitious credulity, and the grand-children of Rome. Apostate Romanists, are swelling our most dangerous classes. Unaccustomed to think for themselves, and having thrown off authority, they become easy victims of the wildest and most dangerous propagandists. Thus far all the bomb throwers have been furnished by the Roman Catholic church.

But notwithstanding the great losses sustained by Romanism in the United States, it is growing with great rapidity.

From 1800 to 1880 the population increased nine fold; the membership of all the evangelical churches twenty-seven fold; and the Romanist population sixty - three fold.

From 1850 to 1880, the population increased 116 per cent, the communicants of evangelical churches 185 per cent, and the Romanist population 294 per cent. During the same period the number of evangelical churches increased 125 per cent, and the number of evangelical ministers 173 per cent, while Roman Catholic churches increased 447 per cent and priests 391 per cent. (Strong.)

Rome, with characteristic foresight, is concentrating her strength in the western territories. As the west is to dominate the nation, she intends to dominate the west. In the United States a little more than one-seventh of the population is Catholic; in the territories taken together, more than one-third. In the whole country there are not quite two-thirds as many Romanists as there are members of evangelical churches. Not including Arizona and New Mexico, which have a large native Roman Catholic population, the six remaining territories in 1880 had four times as many Romanists as there were members in all Protestant denominations collectively, and including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies.

The most wretched members of society count as much at the polls as the best, and often much more. It is poor consolation which is drawn from ignorance of any portion of our population. These degraded people are as clay in the hands of the Jesuits. When the Jesuits were driven out of Berlin, they declared that they would plant themselves in the western territories of America. And they are there to-day with empires in their brains. Expelled from their intrigues, even from Roman Catholic countries, Spain, Portugal, France, Italy, Austria, Mexico, Brazil and other states, they are free to colonize in the great west, and are there proposing to Romanize and control our western empire.

There are some stubborn and fearful facts concerning Catholicism in the strategic centers of our political and national life. It is exclusively manifest in the history of our country that Romanism allies with any party that will give it power and further its interests. The greed for money has ever possessed the church of Rome and wherever she has ruled she has built up her influence both by public funds and by impoverishing the masses. "Her plunder of treasuries and her exactions from her adherents have been so pitiless and ravenous that in the end they have been emasculated, stripped of power and robbed of inspiration."

The Roman Catholics have twelve million dollars worth of property in the city of Washington, largely secured since the civil war. Fully two-thirds of this represents contributions by Protestants, gotten from government clerks by a system of beggary, with more or less of coercion in it, and from the government by appropriations; which are regularly made to some of their institutions. All of the Protestant's holdings in this city do not approach in value half of this amount. This immense ecclesiastical power has now become a menace of frightful proportions. Satolli and his retinue are referred to by the daily press of this city as the papal legation. This is by Roman Catholic direction or approval, of course, as nothing goes into press which has not the approval of the Roman Catholic church. Government officials do their work under a Jesuitic surveillance that puts the whole government system practically under the eye of Romish priesthood. The clerks are expected to pay money over to the nuns. In the civil service examinations the Roman Catholics always succeed better, because they can get, in advance, the questions of the examination. Romanists are not over a seventh of the population; their voters are not over a tenth of our voting population; and their illiteracy, foreign spirit and birth would make their just proportion in official positions a mere handful. Why do they preponderate in Washington? For political effect. There are government clerks who thus pay regularly from ten to twenty-five per cent of their wages for the purpose of holding their positions. On pay days in the pension bureau, as the clerks recieve their pay, they file between two nuns, who stand on either side, with boxes extended. As is well known, the Roman Catholic church maintains an Indian bureau at Washington. All of us remember how a committee of Roman prelates endeavored to prevent the confirmation by the Senate of a man who was the choice, not simply of the president, but all who believed in Indians being educated in government schools and made intelligent citizens. It is the misfortune of the Roman Catholic church in this country that it seeks to control education. The misfortune lies in the fact that its purpose leads to constant irritation of public feeling and dispute, because the people of the United States are resolved that no church shall control education. Every sect is, of course, free to establish schools at its own expense for the instruction of such children as may be sent to them. But the use of public money to sustain such schools is contrary to public feeling and policy. The purpose of these schools primarily, as it was in the early Jesuit missions in Canada, is to make Roman Catholics rather than American citizens.

Now, in eight years they have received $2,366,466 to teach Indians of the Northwest that the only true church is the Roman Catholic, and to detach them from loyalty to the Stars and Stripes. Every popish chapel is a standing protest against God's government, and a threat against the peace and liberty of the country which shelters it. President Cleveland has Cardinal Gibbons come to the White House for conference. Why were Roman Catholics placed at the head of the national campaign committees of both the great political parties in the past political campaign? For political effect alone. Are there not able Protestants, in either the Democratic or Republican parties, who can be entrusted with these high duties? Is it not about time that Protestants and cabinets and congresses were called to strict account for pandering to a church that has been the assassin of liberty in every land where she has obtained a foothold?

NOTES FROM CORINTH.

BRO. EDITOR:—In the bygone days when I was an editor I loved to get notes from the pastors frequently and the "Golden Rule" prompts me therefore to write to you. (Keep it up and make us glad.—EDS.)

I find Corinth a good place to katch preachers on the wing. Bro. L. R. Burress paid me a pleasant call of a few hours on his return from Iuka, where he ministers to the saints. He is cheerful and reports everything hopeful.

A brief trip last week to Blue Mountain brought me face to face at Middleton with Bro. Noland, who is pastor at that place. Also I met there Bro. Swain, of Ripley, who is one of our consecrated preachers. He reports well of his work. Before reaching Blue Mountain, Bro. St. Clair Lawrence came on board our train. He is still "tipping over the dead line" and though his locks are a little gray he is still young in spirit. Why should a man get old when he has so much to make him young?

I found Prof. Berry and Dr. Lowrey as usual hard at work. I am impressed that that is one of the busiest places in the State. Their enrollment is only about three behind the best record it ever made. The faculty work as though they were working for eternity. Dr. Lowrey is preaching two Sabbaths per month at Blue Mountain and the other two at Holly Springs.

Bro. Wesson, formerly of Water Valley, but now bishop of Aberdeen, was with us at our prayer-meeting last week. Our people enjoyed his call very much. He enters upon an important work and we look for good results. Bro. Long was with us but will make his own notes.

We are moving along encouragingly at Corinth. Our treasurer made his financial report for the last year at our last conference. The entire amount paid out by the church for all purposes for the previous year footed up a little more than $5,300. This amount was not given by a few persons, but nearly every member gave something, and some to every object fostered by the church. We still have lots of work to do. The church has to be carpeted and seated. We have our mission committee collecting mission money and hope soon to do a nice thing in that line.

J. B. SEARCY.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

AN EARNEST STATEMENT.

In severing my brief connection with the Foreign Mission Board I desire to make a final appeal to the denomination in the South for this greatest of all the interests committed to the churches of Jesus Christ. Permit me first to refer to the April issue of The Mission Journal as containing a personal statement as to my reasons for reentering the pastorate.

The work of foreign missions in our churches is having a quiet but steady growth, not indeed the growth it should have, but a growth which gives promise of greater things in the future. Peculiar circumstances, especially the hard times, rendered it necessary to report a debt a year ago. Times are greatly improved. The debt ought to be paid. Once relieved of the debt the board will make progress. It is making progress now, but its progress does not appear as it would if free from this overshadowing burden of debt.

My connection with the board and observation of its workings have convinced me of several facts.

1. There is not a more economically administered board of missions than the Foreign Board of the Southern Baptist Convention.

2. There is not a more consecrated or devoted body of men composing any board. The denomination has no conception of the vast amount of time, thought and labor required and freely bestowed by the members of the board.

3. Nothing save a well-organized board, such as ours, and its thoroughly systematized work, can save the great cause of foreign missions from utter confusion and disaster. In the history of missions there is not one single exception to the rule that when missions have grown to large proportions organization and system are indispensable.

4. As essential to its highest success the board must have absolute freedom of access to the churches of its constituency. This is the dictatate not only of Bible teaching, and Baptist freedom, but also of common sense. All attempts to draw territorial lines of any kind and to exclude the board from the churches must seriously cripple the work of foreign missions.

5. The absolute dependence of the foreign mission work upon the loyalty and love of PASTORS towards the Christ who uttered the Great Commission.

6. The conviction has been deepened that the one supreme work of the churches to-day is the work of world-wide evangelization. If God's call to churches and pastors was ever heard in Providence, surely that call is sounding forth in our day in the successes, the encouragements, the opportunites, and the difficulties which attend the work of foreign missions. The Foreign Mission Board, by its economy, its system, its sacrifices, and labors, merits the support of every Baptist, every pastor, and every church in the South. Let there be a rally all along the line to remove the debt and to place the board in a position to prosecute its great work with renewed vigor.

E. Y. MULLINS,
Associate Cor. Sec'y
Richmond, March 11.

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DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

FROM CASCILLA, MISS.

BRO. HACKETT:—I notic… n my last RECORD a criticism o… Heb. 12:1-2, which may be alrigh… but it takes a great deal of har…nless liberty from some who may … ot be first-class scriptural exigetes.

If we are to confine ou…elves rigidly to the textual plan … ser-monizing there might …much profitable abbreviation … the preacher would be simp…com-mentator. The writer … are witnesses and not specta… referred to. Now a spec…or is evidently a witness, and a …ness derives his experience th…ough one or more of the senses.

I suppose Paul did, indeed, refer to the eminent worthies m…ed in the preceding chapter … but why use the "also" if other wit-nesses are not referred to? I …ather like the way in which I have heard this text handled in making the application.

Paul seems to like figur…s of speech in which there is a refer-ence to warfare or the celebr…ation of the ancient games. "Wherefore seeing we also are encom…assed about," etc. Witnesses occ…upied amphitheatrical seats, the more easily to observe the contes…s for the prize. "Lay aside every weight." "Put off all these …nger, wrath," etc. So the contestants put off all unnecessary en…cum-brances, etc;—ran the race set be-fore them, looking unto some ob-ject, marking the limit. The Christian runs the Christian race, looking unto Jesus, "the author and finisher of our faith."

As an encouragement to be dili-gent and circumspect, it seems to me that a reference to other wit-nesses than those referred to in the context might be very pro…ably introduced, even though it might cause some emotion in the congre-gation. God is a witness; … "the eyes of the Lord are in every place beholding the evil and the good." Angels are witnesses … "the angel of the Lord encamp… about them that fear him." The devil is a witness; … "as a roaring lion he goeth about," etc. The world is a witness; … we are commanded "to let our light so shine before men that they may see," etc.

I thought that Jesus was the ob-ject of our faith and not an exam-ple of faith. He, alone could say, "I am the resurrection and the life." John 11:25; and "I know that thou hearest me always," (Ibid 42). Jesus "needed not that any man should testify, for He knew," etc.

If you will publish this the reply it may elicit will doubtless more than repay the time thrown away in reading this.

Fraternally,
EDR.

"ABSTAIN FROM EVERY APPEARANCE OF EVIL."

It is a fact—though some seem not to know it—that these words were given as an injunction to followers of Jesus and not to non-followers, although they would apply in their case as well. The great Apostle knew the Thessalonians were mortal and liable to evil, so, he enjoins in order that they may be on their guard and fulfill Christ's command to "watch." The apostle's burning desire was the glory of God and he put forth effort by precept and example to lead others in the same wake. He was never sprawling on the ground except when [illegible] or, perchance, it became the couch for his slumbers with the canopy of heaven for covering; nor was he ever found at the giddy whirl of the maddening dance except (if indeed he ever was) to condemn.

And when we consider that he bore about abundant marks of the Lord Jesus we find good ground for our statement, for one with the Christ-spirit fosters not such impure desires and practices as attend that to which reference is made.

It is a question whether the parents whose daughters dance at the ball or the daughters themselves are in the sadder plight. The helplessness of the parent to restrain, or his blindness to the evil, is deplorable in the light of the proper relation of parent and child, and does not purity blush for every shame when she beholds fair daughters on the ball-room floor in the arms of men? Renegades, midnight-prowlers in the adulterous slums of town and country, liars and, what not, and in their embrace passions are stirred akin to hell! And where is the heart of truth that will say this plight of these daughters is not a sad one?

But where do we find the places where dance these renegades with the fair ones in their arms? Sometimes it is a town-hall; sometimes an open shelter; sometimes the village green—and, sometimes—it is beneath the roof of some who name the name of Christ—it is a Baptist, whose profession is in line with that of many who have suffered and bled much for purity of doctrine and purity in the lives of those who would follow the Nazarene. And will one such aid and abet the blackness of darkness akin to hell, by having the aforenamed renegades dance beneath his (or her) roof with the aforesaid fair daughters in their arms? If so, for what intent? Is it for his (or her) personal delight in beholding the spectacle? Or is it for the glory of God?

Surely it is for this last, for indeed these pious (?) hearts would obey the injunction: "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God." "The weapons of our warfare are not carnal but spiritual."

J. E. PHILLIPS.
Port Gibson.

CONVENTION BOARD RECEIPTS FOR JANUARY.

FOREIGN MISSIONS.

Meridian, 41st Ave,	$ 5 95
Mt Pleasant,	1 25
J M Borders,	1 00
Mrs M E Borders,	10 00
Harpersville,	1 80
Forest,	5 00
Bethany,	1 55
Cherry Creek,	46 15
Misses Hall,	1 50
Oxford W M S,	15 50
Handsboro,	1 85
Handsboro S S,	3 36
Starkville,	5 90
Canton,	13 70
Canton W M S,	5 00
Hillsborough,	3 10
Mt Olivet,	1 50
Smithville,	10 05
Verona,	4 95
E. A Stokes,	5 00
Starkville W M S,	10 00
Thomastown,	2 00
Senatobia,	17 50
Sharon W M S,	9 00
Pleasant Grove,	2 00
Standing Pine,	2 50
McComb,	5 00
Damascus,	5 75
Spring Hill,	4 40
Bethlehem,	2 50

HOME MISSIONS.

Center Ridge,	$ 2 64
J M Borders,	1 00
Mrs M E Borders,	10 00
Oxford W M S,	1 35
Handsboro,	1 85
Handsboro S S,	3 37
Smithville,	6 70
Verona,	3 30
E A Stokes,	5 00
Spring Hill,	4 35

STATE MISSIONS.

Starkville,	$ 3 61
Durant,	10 15
Wesson,	40 00
Courtland,	7 30
Morton,	5 00
Hopewell,	2 50
New Prospect,	1 70
Leesburg,	60
Line Creek,	1 40
Oxford W M S,	2 00
V H Nelson,	10 00
Mt Carmel,	5 00
Kosciusko Association,	25 00
Palestine,	11 85
Meridian 1st church,	14 60
Samaria,	3 90
Good Hope,	5 00
E A Stokes,	7 00
Mr. Moorman,	50
Thomastown,	3 50
Mrs F D Turner,	1 00

GENERAL FUND.

Macedonia,	$ 10 00
Temperance Hill	1 10
Liberty,	8 60
New Zion,	7 75
Chester,	4 30
Mt Pleasant,	1 00
Hebron,	5 00
Friendship,	5 50
Courtland,	6 50

SUSTENTATION.

Batesville,	$10 50
Starkville,	20 47
Starkville W M S,	1 00
Mrs Dean,	1 00
Hattisburg,	18 55
D J Miley,	1 00
[illegible]	2 55
Coila,	2 25
Mt Pleasant,	1 50
Okolona,	16 35
Mrs M E Borders,	5 00
Ellisville,	13 00
Eastabuchie,	5 90
Sandersville,	6 27
Greenville,	10 00
Pascagoula S S,	2 75
T M Kelly,	1 00
Miss L O Roach,	1 00
E E Barrow,	1 00
Handsboro,	2 95
Handsboro W M S,	4 25
Handsboro Sunbeams,	1 75
Biloxi,	65
J A Rogers,	1 00
Columbus W M S,	1 00
E A Stokes,	5 00
Jackson,	9 20
Sharon,	2 00
Brooksville,	50
Union,	3 00

WALNE HOUSE.

Miss L Fowler,	$1 00
Starkville S S,	5 00
J H Purser,	1 00
Brushy Fork W M S,	1 00
Pascagoula S S,	1 00
Edwards W M S,	5 00

SUNDAY SCHOOL.

B N Hatch,	$ 9 70
S S Board,	75 00
Literature,	05

MISSISSIPPI COLLEGE.

Cherry Creek,	$ 7 50
Temperance Hill,	1 00
Mt Pleasant,	1 45
Wesson,	10 00
Meridian 15th Ave,	2 50
L M S Spring Hill,	10 00

MINISTERIAL EDUCATION.

Starkville,	$22 67
Cherry Creek,	7 50
Temperance Hill,	1 00
Wesson,	10 00
Mt Pleasant,	1 45
Line Creek,	1 60
Ellisville,	13 00
Sandersville,	6 27
Eastabuchie,	5 85
Shuqualak,	10 27
Shuqualak S S,	10 33
Handsboro,	5 90
Handsboro W M S,	4 25
Handsboro Sunbeams,	1 75
Biloxi,	60
Winona,	5 00
Batesville,	32 00
Sharon,	5 00
McComb,	5 00

NEWS AND NOTINGS—TIPPAH ASSOCIATION.

Blue Mountain Female College is experiencing unusual success. Its boarding department numbers 160 pupils. The local patronage is largely in excess of last year.

Hon. W. H. M. Durham, who has been heretofore an important factor in all our associational work, president of our executive board, is still confined to his room and unable to attend to business. Hopes for his final recovery are anxiously entertained by his friends, though he has been sick almost a year.

A meeting of the executive board of the Tippah Association, is to be held with Academy church during the approaching fifth Sunday meeting, which convenes with that congregation on the 28th and 39th of this month. A fifth Sunday meeting, simultaneous with that of Academy, is to convene with Pine Grove church, Benton county. Eld. L. P. Cossett will preach the introductory sermon. Your correspondent has been appointed to preach a sermon on missions, Sunday at 11 o'clock a. m. The board expects a mission collection at both meetings.

DR. SEARCY,
late pastor at Monroe, La., but at present of Corinth, Mississippi, paid Blue Mountain a recent visit. He appears to be much pleased with his new pastorate, and from all accounts the Corinthians are delighted with their new bishop. Ah, well, its about this way: an able and highly esteemed pastor is in charge of a noble and appreciative church. A most happy union.

EXPRESSIONS OF CONDOLANCE
are frequent, as the result of the sad bereavement of Eld. W. D. Lancaster, the oldest minister in the association. His faithful Christian wife, with whom he lived and labored for fifty-seven years, died on the 5th inst., and was buried at Providence church near Tiplersville. May the Lord comfort him, and all the dear kindred, in this hour of sore trial. Bro. Lancaster, at this writing, is making a tour among the country churches to which he preached in his palmier days, thirty and forty years ago. The Lord be with him in his labors to do good.

DR. W. T. LOWREY,
president of Blue Mountain College, and pastor at the flowery little city of Holly Springs for two Sundays in the month, is working in good earnest, Lowrey like, to procure means for the erection of a new church building at that place. The old church-house is much dilapidated since some of us—we gray beards, of course—met with them in the year 1867. Bro. Lowrey informs me that it is his purpose, and that of the membership, to build a neat but inexpensive house of worship. That is right. Excessive display in church architecture is religiously dudish, which is neither wise nor Baptistic.

PASTORAL CHANGES.

Several pastoral changes have taken place since the last meeting of our association. At Bethlehem Bro. J. Frank Ray has accepted the pastorate resigned by Bro. W. E. Lancaster. Bro. J. N. McMillin, upon his departure to Virginia, resigned the Blue Mountain church. Which is now supplied by Bro. W. T. Lowrey. At Canaan, Bro. H. B. Russum is pastor, vice W. A. West last year. At Clear Creek, Bro. A. C. Vandiver having resigned, your correspondent is the supply. At Lebanon, Bro. Randolph is pastor. Bro. Vandiver preached to that church for two years previously. Your correspondent resigned Mount Moriah last fall; Bro. W. G. Thompson is the present pastor. Bro. A. C. Vandiver takes the place of Bro. G. L. Landers, resigned at Mount Olive. At New Hope, Bro. D. C. West, instead of Bro. W. E. Lancaster as per last year. Some other changes have likely occurred, not remembered just now.

SLANG IN THE PULPIT.

Nonsense is no akin to the gospel. A true Christian minister, learned or unlearned, is always a gentleman. No gentleman ever uses slang. In the pulpit, it is an abomination unto both God and man. It breaks the fundamental laws, not of the gospel only, but of good breeding as well. If a preacher would make a monkey of himself, let him display his antics and grimaces in a managerie, rather than a sanctuary. A noted preacher said in a sermon: "Remember bud, you can't get ahead of God. You'll get left if you try it, and don't you forget it." Some folks laughed, of course; but the better people were shocked and sorely grieved. The attraction of such preaching is its intense worldiness. It would be well for our preachers when tempted to employ slang, and play "clerical-clown," read Eph. 4:29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

ST. CLAIR LAWRENCE.
Blue Mountain, Miss.

Translation of an Armenian letter from Shepik, a village in the vacinity of Harpoot, Turkey.

"We were attacked by a Kurdish chief with 400 armed followers, although we paid them 100 Turkish pounds ($450) as ransom. They took our grain and cattle. They then ransacked our houses and at at nightfall went away.

"The next morning, the Turks from the surrounding villages attacked us, and threatened to kill us if we did not leave our houses. So we went outside, and they entered and plundered. For eight days they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off. After this they rushed upon the women and children, and took off their shoes and clothing. On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdo's son and Pastor Melcon, because they would not change their religion. It became night, darkness was upon us, but they came with lanterns and selected forty-five of the young men, saying that the government wished them. Knowing what would befall them, they asked for an hours grace. They prayed and sang, they asked forgiveness of each other, they kissed the hands of their parents, and parted, with the expectation of never seeing each other. Taking them to a desolate place, half a mile distant, they were taken apart, two by two, and threatened with death if they did not change their religion. They all with one voice agreed in saying boldly: 'We will not deny our religion. We are ready to die for our Savior's love.' Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son, Samuel, was among the forty-five, but he escaped with four others, and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed.

"How heartrending was the sight! A week before we were in our homes, comfortable, having made every preparation for the winter, having our friends about us; but like Job we were deprived of everything, dwelling-house, furniture, beds, food, clothing. With heads uncovered, feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain with great wailing and lamentation, to find our children. 'Rachel weeping for her children, and would not be comforted because they were not.'

After wandering for several days, we went to the city of Arabkir for help, but in vain. The government twice gave us grain for bread, but less than a pound for each person, and this to last ten or twelve days. The wheat was burned and weavel eaten, so that it was too bitter to eat. Our whole village is now crowded into the ten houses which were not distroyed. There are no doors, windows, bread, money, beds, or even earthen dishes in which we could cook if we had anything. Ten of us have died from cold, exposure and hunger.

"In this state we need your pity. Please find some way of providing us with at least bread until winter passes. May God pity all the poor sufferers in this desolated region. I remain,
Your praying brother,
K OF SHEPIK."

SOUTHERN BAPTIST CONVENTION AT CHATTANOOGA.

MAY 8, to 14, 1896.

For the above occasion the Louisville & Nashville Railroad will sell excursion tickets at one fare for the round trip. The tickets will be on sale on May 6, to 8, inclusive, and will be good to return within fifteen days; with a provision that an extension of an additional fifteen days may be secured by depositing the ticket with joint agent at Chattanooga. The Louisville & Nashville railroad is the originator of the "Solid Baptist Train," which is run annually from its terminals to the place of meeting. If you wish the best accommodations that can be secured see that your tickets read via the Louisville & Nashville railroad. For specific information as to rates from your place, or for time of trains, write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Max Baumgarten, Passenger Agent, Memphis, Tenn.
til apr 30.

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"CATHOLIC PROCESSIONS!"

I do not know whether you good people in Mississippi ever see any Catholic public processions. If you don't I can assure you that you do not lose much by it, unless it be a good laugh. Here, and in every Catholic country you see much of it, both inside and outside their temples.

Do you wish to know what they are more or less? Turn to your ancient history and read up some of the triumphal processions that accompanied the statue of Diana and Minerva; it is one and the same thing. I think that the Jews never practiced anything of the kind. I mean in times gone by, though the modern Jews have some kind of procession on the last day of the feast of Tabernacles; but this is done inside their synagogues.

Now, though I reprove heartily this pernicious and stupid practice, for really it does not represent nor teach anything, still if they would only practice it inside their homes, I would keep quiet and not say a word about it. But to have it in the public streets, obliging everyone that passes by to take off his hat, and forcing him to kneel down, is positively irrational and intolerable. It is painful to see a statue of stone, wood or bronze, dressed in silk and loose hair, passing through the streets of civilized cities, surrounded by a blind and ignorant multitude who worship and adore them.

This insult, thrown into the face of the Creator, becomes still more aggravating when you see men and women following these idols barefooted as a payment or recompense of a cure they say the idol had accomplished. Oh, the darkness that surrounds these people!

The priests, who live by the ignorance of the people, are doing their utmost to establish these pagan ceremonies; but we who know their evil consequences, ought to cry aloud, and not cease till their abomination has been vanquished.

Thank God, the work of Jesus in this beautiful land of flowers is not slacking down but daily growing and its influence is spreading. Eighteen ninety-five was finished amidst encouragements and hopes of future prosptrity, and the beginning of this year has proved our hopes not false. From every part of the field comes news of progress. Bro. Bagby, in Rio de Jeneiro, has already had six additions to his already large flock. Bro. J. J. Taylor, in the large State of Minas, has also had the pleasure of baptizing some candidates.

Amongst the churches of this Campos Baptist Mission, there has been a stir and a move forward. Besides the many baptisms, each church is working hard at the idea of getting their own houses of prayer and schools for their children. My object is to make the churches self-supporting and independent, so that if at any moment the Lord would remove me from their midst they can go on without my presence.

Here in Campos my wife has opened a girl's school for which I ask your sympathy and prayers. We have two girls that we would wish some one to take up and support as we cannot do it.

You have not forgotten, of course, the need of a house in Campos. We are daily in more need of it. The Campos work suffers and suffers badly because of it. We have the lot waiting, lying idle and useless. Will not some of you help us to build it? We need $5,000. God bless you abundantly.

Yours for Brazil,
SOLOMON L. GINSBURG.
Caixa 62, Campos.

Bicyles, Croquet, Balls, Bats, Hammocks, Tents, Fishing Tackle.
W. G. CASTEEL.
2318, 4th St

RE-UNION UNITED CONFEDERATE VETERANS, RICHMOND, VA.

REDUCED RATES, VIA. SOUTHERN RAILWAY.

For the occasion of the Sixth Annual Reunion of the United Confederate Veterans, which occurs at Richmond, Va., June 30, to July 2, 1896, the Southern Railway will sell tickets to Richmond, Va., and return, at very low rates. The dates of sale and limits will be announced later. Call on any Southern Railway Agent for further information.

TO SCHOOL BOARDS—And any one else desiring to employ a teacher. The School Agency, Birmingham, Ala., recommends suitable teachers free of cost to schools, colleges and families. Write and state particulars. This agency is prompt, just and faithful. Only first-class teachers are enrolled.

Imported Razors, Scissors and pocket cutlery; warranted satisfactory or no sale. W. G. CASTEEL.
2318, 4th St

WOMAN'S WORK

CENTRAL COMMITTEE.

President- Mrs. Mary B, Aven Clinton; Secretary & Treasurer Mrs, Rebecca P. Sproles, Jackson.

OTHER MEMBERS.

Mrs. Allie A, E. Baley, Jackson Mrs. Annie C. Dameron, Jackson. Mrs. A. J. Webb, Clinton, Miss.

VICE PRESIDENTS OF ASSOCIATIONS.

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Bogue Chitto—Mrs. Emma A. Porter, Mt. Herman, La.

Calhoun—Mrs. Eliza F. Bruner, Banner.

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Pearl River—Mrs. M. M. Griffith Silver Creek.

Springfield—Mrs. J. J. Lowrey Forest.

Copiah—Miss Adelia Martin, Hazlehurst.

Strong River—Mrs. Lula Carter, Hebron.

Sunflower—Mrs. Lou E. Bobo, Lyon.

Tishomingo—Mrs. Angie Slack McMillin, Blue Mountain.

Tishomingo—Mrs. G. W. Riley Corinth.

Tombigbee—Mrs. Susan Chastain, Rara Avis.

Union—Mrs. Neppie O. Thompson, Rodney.

West Judson—Mrs. Mary Reed Pegues, Tupelo.

Yalobusha—Mrs. Leone Wood York, Jefferson.

Yazoo—Mrs. K. M. Hurt, Wilona.

Zion—Mrs. Alma Arnold, Walthall.

Rankin County Association.—Mrs. Estelle Gipson, Pelahatchie.

OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers Home Homes.

MARCH.

JAPAN.—Come near, ye nations to hear. Missionaries, 6; native assistants, 5; stations, 8; churches, 1; membership, 40; baptisms, 9; Sunday school scholars, 166. Contributions, $20 74.

STUDY TOPICS.—The Real Rulers of Japan. Christianity versus Buddhism. Japan's present religious drift. The China-Japanese war. Its probable results from a missionary standpoint.

"NEVER SAY NO TO GOD."

Dr. A. J. Gordon's last words to the young men of the world were, "Never say no to God."

No doubt the occasions are many
When we do the best that we know
And keep ourselves from sorrow
It behooves us to answer "no."

Say no to the friends who would lead you
Into folly, tho' they deem you odd,
Say no then you will to your neighbor
But never say no to God.

Say no when the wine, red and sparkling
Close within your reach is placed,
So close that its odor over-comes you
And you long, O so much, for a taste.

Touch it not! Turn away from its glitter;
It leads where the drunkard has trod;
Say no to the one who presents it,
But never say no to God.

Say no—'tis brave and manly,
'Tis more than a coward can do
To decline the fleeting pleasures
The world and its friends offer you.

'Tis noble and grand to be stable
As on life's journey you plod,
Say no to all manner of evil,
But never say no to God.

When the Lord, by His spirit, whispers
"Seek ye my face" to thee,
Answer like the Psalmist of Israel
"Thy face will I seek" said he.

He calls you to put on his armor
And battle against the great foe;
How sad if we prove "deserters"
And answer his call with a "no!"

He calls at times for your presence
In homes where affliction is rife;
And "out in the highways and hedges"
To tell of eternal life;

And an perhaps he would lead you
To labor on far distant sod
Among those who know not of him
Then will you say no to God?

Sad thing it is to refuse him
And leave his labor undone,
O what will it be in eternity
With never a victory won?

O soul, be watchful and earnest,
And humbly "pass under the rod,"
In gladness or sorrow remember
And never say no to God.

BIRDIE L. FITZGERALD.

ORPHANAGE CORNER.

Mrs. E. Burrage, Shuqualak, sending a contribution, says: "Hope the good work will continue and the Home soon be completed."—Master John Irvin Brewton, Sardis, writes, sending ten cents "for the Orphanage." He is five years old.—The Secretary of the W. M. S., Coldwater, writes, sending a contribution, that the Orphanage has been considered by the society and that more help will be sent later.—Several invitations have been received to visit churches and talk about the Orphanage.—Receipts are: Dr. T. W. Wright, Pickens, $1; Central Coldwater W. M. S. $5; Mrs. Phoebe Dennis, Hazlehurst, $10; John Irvin Brewton (aged five,) Sardis, 10; W. B. Moore, Eastfork, $5; Mrs. J. E. Burrage, Shuqualak, $1; Charlie Burrage, 10c. Total cash in hand, $129.97. May blessings be upon the givers and their gifts.

L. S. F.

A CURIOUS ADVERTISEMENT.

When the British nation built its famous military railroad that extends through the northwest provinces of India, the natives established at or near the many stations little restaurants and retreats for travelers. Recently a native bought one of these rooms from its owner, and wishing to advertise himself and his new acquisition as much as possible, issued the following notification to his present and prospective patrons:

"Begs to say that from the 1st of October, 1893, I am in charge of the above from the other man who was manager here for a few years. Flesh of club and store Calcutta is supplied here, for Butter and Milk Cows live here; if 8 gentlemen eat on one table they can get english things. Bread and Sweet maker is present here. All things are new and fresh than before, if any gentleman will give great Tiffin or dinner, or supper, etc. then he will make the management very well and the charge will be less and the cook is of the first-class, every gentleman can get rest like his own will, the railway station is on the few feet from here, and wine can also be supplied"—Harper's Young People.

TABLE TALK.

Among the many good things "Table Talk" puts before us this month is an article on Candy Making by Miss C. C. Bedford, an acknowledged expert in that line: A description of "A Mexican Dinner;" the regular department of Housekeepers Inquiries, which contains nearly fifty recipes—a veritable cook-book in itself: the New Bill of Fare, which is full of woman's interests: the New Menus for March, which include one for every meal of the month: The entertainments, novelties, books every thing for the March season of 1896, you will find in its pages. Our readers may obtain a sample copy of this magazine free, by addressing the Table Talk Publishing Co., of Philadelphia, Pa.

KINGS LATEST IMPROVED COTTON.

A VERITABLE WONDER.

1895 reports from the Georgia Experiment Station shows that KING'S IMPROVED COTTON still leads all others in point of pounds of cotton to the acre, and is the most distinct type of cotton now before the public. When the test was absolutely impartial, being made by State officers for the benefit of farmers, KING'S IMPROVED produced two-thirds more cotton to the acre than the average of 37 other improved cottons. Think of this! It means something! This is not a bare statement by a man who wants to sell his seed, but a fact, which I will prove to your satisfaction, if you will write me. If you plant Cotton it's to your interest to look into this.

ONE BUSHEL OF SEED FREE

Under certain conditions, to each of a few hundred farmers. One bushel will plant 3 acres for you, and then you will know exactly how much more cotton you get from your land by planting KING'S IMPROVED. Write for full particulars at once. Address: T. J. KING, RICHMOND, VA.

NEXT QUARTER'S ORDERS.

We are now sending out order blanks for next quarter's orders and very earnestly ask that you will put the literature of the Southern Baptist Convention into your school if you have not done so heretofore. This is one of the mediums through which the Southern Baptist Convention is aiming to train up the children and young people in the great enterprises which it is undertaking. The Sunday School Board does not ask that you help us with money-gifts. The only way you can help us is by ordering your literature and Sunday School supplies from us. Through your kindness heretofore shown, the board has become a great and growing power, and every order you send increases its power for usefulness in the work of the Southern Baptist Convention.

Be sure to make all drafts, checks and money-orders payable simply to the Baptist Sunday School Board, Nashville, Tenn. Samples sent free on application.

J. M. FROST,
2 27-2t Nashville, Tenn.

Hattiesburg, Miss., Oct. 22, '95
Ball's Hog Cholera Cure C., New Orleans, La.

Gentlemen—In reply to your inquiry relative to my experience with your Cholera Cure and Preventive, would state that it has proven to be all that is claimed for it. It has never failed to cure, and I have never known a hog to take the disease after I have administered the mixture. I would not be without it for any reasonable consideration. Yours, G. BURKETT.

Mr. Burkett is one of the largest hog-growers in Perry Co., Miss. Write Hall's Hog Cholera Cure Co., New Orleans, La.

COTTON FARM.

[Atlanta Journal.]

Mr. Thos. J. King began farming as an experiment five years ago in Franklin county, N. C., of which he is a native. He has demonstrated that "nothing succeeds like success." Two years ago he was made superintendent of the experimental farm by the commissioner of agriculture of his State, and just elected vice-president of the State fair on account of his fine exhibits made at the North Carolina fair of last year. He has taken premiums at the State fair for yield of cotton from five acres since the second year of his farming experiment. He is the originator of King Improved Cotton. We have headed this sketch "A Book Farmer," not because Mr. King has book knowledge alone; but because he has used his brain in farming, and has made, through his progressive common sense, such a masterly application of his book knowledge to his farming. His cotton is advertised in this issue.

Blacksmith Tools, Iron, Wagon Timbers. W. G. CASTEEL.
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JUST TEN MORE WANTED

To fill up the boarding home of Stone College, ten young ladies, who wish to enter college right away for the remainder of the session, will be taken on special terms. The very best advantage given in the literary, music and art departments. Music on piano, organ, violin, cornet and voice culture by an experienced professor of American and European training. Since the holidays, Miss Curry, of Georgia, with several years experience as principal of a large school, and Miss Head, of Alabama, whose teaching in prominent colleges has been highly praised, have been added to the faculty. This makes the teaching force unusually strong and efficient.

Only ten more boarders can be accommodated for the balance of this session. Address, Stone College, Meridian, Miss

A MOTHER'S THANKS.

Messrs. Johnson, Holloway & Co., Philadelphia, Pa.

DEAR SIRS:—For several months I have been intending to write you in regard to your Heiskell's Soap. I use it exclusively for my baby, and have done so ever since she was so terribly affected with Eczema. We owe the cure of the latter to Heiskell's Ointment, and by it came to use the soap for washing the affected parts, and afterwards for the whole body, and since then I have used nothing else. My baby now has a beautiful skin, while at the time of our first trying your Ointment and Soap for her face was a mass of running sores.

Hoping that other mothers may find the same relief for their little ones, in using these articles that I have for my baby, and thanking you most sincerely, I am

Very truly yours,
SUSIE MAY SCHELL,
470 Mott Ave., New York City.
Jan. 23-4m.

SOUTHERN BAPTIST CONVENTION, CHATTANOOGA, TENN.

REDUCED RATES VIA. SOUTHERN RAILWAY.

For the occasion of the Southern Baptist Convention, which will convene at Chattanooga, Tenn., May 8 to 14, inclusive, the Southern Railway will sell tickets to Chattanooga, Tenn., and return, at rate of one limited first class fare for the round trip. Tickets will be sold May 6, to 8, inclusive, good to return fifteen days from date of sale, but limit on tickets may be extended, allowing fifteen days additional time, provided they are deposited with joint agent at Chattanooga, on or before May 14, 1896. Call on any agent of the Southern Railway for further information.

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NEW ORLEANS & NORTH-EASTERN R.R.
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SCHEDULE

A. G. S.

No. 1 ar.	Meridian	2:35	a. m.
" 3 "	"	9:30	p. m.
" 2 lv.	"	1:10	a. m.
" 6 "	"	7:00	a. m.

N. O. & N. E.

No 1 lv.	Meridian	2:45	a. m
" 3 "	"	6:45	a. m
" 2 ar	"	1:05	a. m
" 6 "	"	3:30	p. m

A. & V.

No. 1 lv	Meridian	6:00	a. m.
" 2 ar.	"	9:40	p. m.

E. T., V. AND G.

No. 15	Arrives	9:30	p. m.
No. 16	Leaves	7:00	a. m.
Local freight No. 42 leaves		7:45	a. m.
Local freight No. 41 arrive		4:00	a. m

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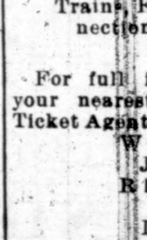

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SIZES AND PRICES.

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No. 6. 25in.	230lbs.	$ 25 00
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ALWAYS CHEERFUL.

Florence Nightingale is a tall woman, rather stout, with gray hair and fine, open face. Although a great sufferer, she does not show a trace of it. She has not known what it is to be without pain for many years. Her features are finely modeled, while her hands and feet are very small. Her voice is low and musical. She often reads aloud, and sometimes she hums a song or hymn. She is very devout and an omnivorous reader. Her room is littered with newspapers, magazines, writing paper, pencils and letters. She is always cheerful. Miss Nightingale loathes anything in the form of publicity. To journalists she never opens her mouth, nor even her door, but to any one who seeks advice on a question affecting the interests of the sick, or those who nurse them, a hearty welcome and a word of encouragement and counsel are always cheerfully accorded.—Ex.

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For the benefit of all brethren in the State, and of associational colporteurs especially, I have arranged directly with the publishers to secure most favorable terms on standard religious books, and feel sure I can be of service to all who will favor me with their orders.

Annotated Paragraph Bible, $5.00; Theodosia Earnest, $1.00; Ministry of the Spirit, $1.00; How Christ Came to Church, 75c.; Broadus' Harmony of the Gospels, $1.50; Muller's life of Trust, $1.50; American Commentary on the New Testament, 7 vols. per set $16; Baptist Phamphlets, per vol. 75c.; Word and Works of God, $1.00; Aids to Devotion, $1.00; Boyce's Theology, $3.00; Life of William Carey, 50c.; Atonement of Christ (Pendleton), 90; Miss Baptist Preachers, $2.00; Bibles, Testaments, Hymn Books, Gospel songs, Tracts, etc., on most favorable terms.

Address,
Rev. L. S. FOSTER.

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School Boards, Colleges, or Families, can obtain the names of efficient teachers free of charge by writing Professor J. M Dewberry, Manager of THE SCHOOL AGENCY, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars. tf.

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KANSAS CITY, FT. SCOTT & MEMPHIS R. R.

No. 1 Florida Fast Mail leave Memphis 5:20 a. m.; arrive Tupelo 9:29 a. m.; arrive Birmingham 2:50 p. m.

Close connection is made at Tupelo for all points south on the Mobile & Ohio R. R. This train carries Pullman Buffet Sleeping Car from Memphis to Jacksonville, Fla., via. Atlanta.

Train No. 2, Florida Fast Mail, leave Birmingham at 12:20 p m; arrive Memphis at 10.00 p. m.

This train carries Pullman Buffet Sleeping Car Jacksonville, Fla., to Kansas City. Close connection is made in the union depot at Kansas City with trains of all lines to the West.

Train No. 3. New York limited, leave Memphis 9.15, p. m.; arrive Atlanta 11.40 a.m.; arrive Washington 6.43 a. m.; arrive Baltimore 8:05 a. m.; arrive Philadelphia 10:30 a. m.; arrive New York 12:53 noon. This train carries Pullman Sleeping Car from Memphis to New York and connects in the union depot at Atlanta with the Fast Vestibuled Limited train of the Southern Railway

Train No. 4. Kansas City Mail & Express; leave Birmingham at 10:25 p. m.; arrive Memphis 7:25 a. m.; leave Memphis 11:00 a. m.; arrive Kansas City 7:05 a. m.; This train carries through sleeper to Kansas City. Connection is made in the union depot at Kansas City with all lines running west to points in Nebraska, Colorado, Utah, Washington, Arizona and California.

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JOHN A. SCOTT, G. A. P. D., Memphis, Tenn.
W. O. McLean, Agent, Tupelo, Miss.

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POZZONI'S

is the ideal complexion powder—beautifying, refreshing, cleanly, healthful and harmless. A delicate, invisible protection to the face.

With every box of POZZONI'S a magnificent Scovill's GOLD PUFF BOX is given free of charge.

AT DRUGGISTS AND FANCY STORES.

JUDSON INSTITUTE

MARION, ALA.,

For Young Ladies.

The catalogue is ready for distribution. It gives clear statements of the work of the past session and information concerning the next, that will interest parents and pupils who are in search of a good school of high-grade. All the teachers have had successful experience. The best American and European education is represented in the faculty. The instruction in Music comprises Pipe-Organ, Piano, Violin, Voice and Theory, the Art Course, includes work in Pencil, Crayon, Charcoal, Oil Color and Water Color, from nature and from copy, including Portraiture. The Course of Lessons in Physical Culture and in Elocution has proved of great value. The 58th session will open Tuesday, October 1st. For catalogue and other information write to the undersigned.

WANTED—A pastor for Fellowship and Rodney churches, Jefferson county, Miss., to locate in our midst. Address: W. B. Thompson, West Side, Miss.

Iuka Normal Institute, Iuka, Miss.

"The [illegible]" say it requires from four to six years in the colleges, after one has a pretty good education. Instead $1000.00 to $1500.00 to get an education, Iuka Normal Institute will give a better years for the same student in two to three. The price $372.00 to $558.00. Write to President of Iuka Normal Institute, says, catalogue. Him for large, handsomely illustrated this catalogue of the livest institution of learning on the continent.

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Established [illegible] Natchie, Miss, Oct. 20, 1895.
Hall's Hog Cholera Cure Co., New Orleans, La:

DEAR SIRS—I have used Hall's Cure for Hog Cholera both as a preventive and a cure, and am entirely satisfied with the results. The cholera appeared among our hogs here last spring and I kept my hogs sound and hearty by using it, while at least one-third of my neighbors hogs died of that disease. I cured one case that I considered hopeless with only three doses, and the hog is now large and fat and looks as if it had never had cholera. Yours truly,

O. H. CRITTENDEN.

Write to Hall's Hog Cholera Cure Co., New Orleans, La.

TO TEACHERS—Competent and successful teachers desiring positions should write The School Agency, Birmingham, Ala., for circulars. It aids schools to secure teachers free of cost, and teachers to secure good positions at small cost throughout the South and Southwest.

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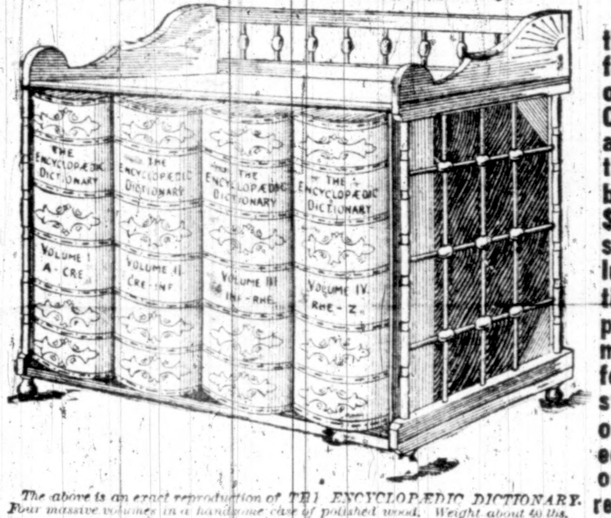

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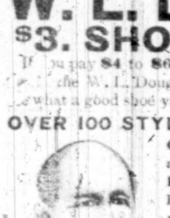

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The Picayune reaches and crosses Mississippi on all trunk lines the very day of its publication.

Mississippi this year holds its first general election under the new constitution. All State, County and District officers, including a Legislature, which will in January, 1896, choose a United States Senator, are to be elected. The Campaign will be a memorable one. The Picayune, in addition to its Bureau at the Capital, has an intelligent correspondent at every prominent point in Mississippi. No item of news will escape it.

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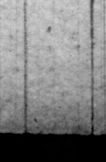

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FIELD NOTES.

Whew! 'Tis measles, measles, every where this scribe goes; measles on the right, measles on the left, measler up the road and measles down the road. Just such a general expedeince of measles I have never heard of before. And knowing that the pesky disease is no respector of person, whether young or old, handsome or ugly, and having lived thus long without it, ye field man has been doing some right adroit dodging of late, for he prefers keeping on his feet and pushing collections for THE RECORD to lying on a bed and grunting with the measles.

After spending a few days at home recuperating, the field man is again on the wing, for the paper. What experiences a traveling newspaper man has, none other knows. Some of these days I may write a book of such experinces, and won't it be rich, rare and racy? Well, may be so, but the book "aint wri" yet, and for fear it may never be written, I am sometimes tempted to dish out here and there, some of my experience; but some of THE RECORD readers might not enjoy them, because they might think "He is striking at me." So I would better desist.

Mississippi Baptists lost a strong man when Dr. W. G. Curry left the Aberdeen pastorate and returned to Alabama; but Louisiana has yielded up another strong man for Mississippi in the person of Dr. J. B. Searcy, the new, but already much beloved pastor at Corinth.

Rev. E. L. Wesson preached two strong and highly acceptable sermons recently at Aberdeen. The brethren were so much pleased with him that they are talking of trying to press him into service as their pastor. I trust they may succeed, and thus keep Bro. Wesson in the State.

One of the best pastors in Mississippi, and at the same time one of the most public spirited men is Rev. Jeff A. Rogers, the gifted pastor of the Amory church. Under his earnest preaching and untiring pastoral zeal, this church has become strong enough, to move up from once a month preaching, and now have two Sundays each month. The church that don't want to get a move—and that upgrade—on her would better not call Jeff Rogers.

The church at Tupelo still enjoys the pastoral services of Rev. S. G. Cooper, and I suppose would hardly exchange him for any other. He is a good preacher and has a good church.

Dr. Carothers gives a good report of the new pastor at Shannon, Rev. J. P. White, who has his home at Houston, which church he also serves preaching two Sundays a month, and one at Shannon. The pastor that has such men as Dr. J. S. Carothers as deacons, is indeed fortunate. Another such is Dr. L. M. Dampeer, of Crystal Springs. What a team these two doctors would make in the same church!

Baptist affairs at Corinth, are moving on nicely under the direction of Dr. Searcy. The brethren here are feeling good over having their elegant church building free of debt, a heavy one having been conceled last year under the pastorate of Rev. G. M. Riley. They have recently provided for the comfort of the congregations on cold days by supplying the auditorium with a magnificent heater, thus heating the room somewhat after the modern improved method of heating railroad coaches with hot water pipes. They expect to soon supplant the old style benches, that now serve as seats, with chairs. Then their splendid auditorium will indeed be "a thing of beauty and a joy," not "forever," but for years to come

Rev. J. S. Berry has his home at Booneville and is pastor of the church there. The brethren here have been recently afflicted with a severe case of ministerial tramps, and some of them are feeling very sore over it, as the fellow claimed to be a Baptist. If somebody will give a correct solution of the ministerial tramp problem, I will join any number in hailing him as a real benefactor to the church.

Well, what shall I say of the New Albany Baptists and their big-hearted pastor, Rev. Jno Thompson. Much may be said of them favorably in many ways, but as they are a modest folk, I shall not attempt to to tell all I think of them. Suffice it to say they have recently treated ye field man very nicely. They let him preach twice, took good care of him, and—well, somebody else must tell the rest.

Bro. Thompson is my ideal of a Baptist pastor. He has been at New Albany but little more than a year, but in that short time he has done much in the way of developing the church. He found the church over $300 in debt on the pastor's home. Through his faithful, untiring efforts, that is paid; and now he hopes to be able to build a substantial brick church in the near future.

The New Albany Sunday School is making fine progress under the efficient direction of their model superintendent, Bro. Swain. It was a real treat to me to witness the exercises of this Sunday School recently. But enough for this time.

H. M. LONG.

P. S. Since writing the above notes I have learned that Bro Wesson has been called by the Aberdeen church and has accepted.

MISSION APPEAL.

No doubt many of our people and not a few pastors, have said "Did you ever see so many calls for money? Every Baptist paper from the Rio Grande to the Potomac and in every issue is ringing with the loud cry of the boards for money with which to carry on the work. These plaintive wails break on many hearts as the echo of those who "sit in the region of the shadow of darkness begging for the bread of life." Again, they reach us in the startling words of Him who spake as never man spake, and whose tone of authority has not yet lost its power on men. Will we heed the plaintive wail of the lost? Will we heed the command of the Master?

"Who so seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Why call ye me Lord, Lord, and do not the things which I say?"

A. V. R.

NOTICE.

The American Baptist Publication Society will bring out, May 15, a cheap edition of "Beautiful Joe." It will be bound in cloth and will sell for 25 cents. The first edition will be 25,000 copies. Over 50,000 copies of "Beautiful Joe" have already been sold.

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Such a testimony should be heeded by all—the sick and well alike. Those who already are the victims of cough, loose or tight; la grippe, severe or mild; catarrh, acute or chronic; bronchitis, serious or trivial; consumption, lingering or quick, the remedy that relieves quickly and readily, cures quickly and permanently restores the health, is Pe-ru-na. Pe-ru-na, when once used in the family, becomes a household fixture. As a spring tonic and blood purifier, both to prevent and cure disease, Pe-ru-na has no equal. It cleanses, strengthens, sooths, purifies, invigorates, regulates and restores.

A 64-page book, instructively illustrated, on chronic catarrh and all catarrhal diseases, and written by Dr. Hartman, will be sent free of charge to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

SOUTHERN BAPTIST CONVENTION.

CHATTANOOGA, MAY 8-14, 1896.

This promises to be one of the largest and best meetings of this body ever held. The location is central, and therefore the rate will be low from all points.

The Memphis & Charleston R. R. which forms the shortest line from the Mississippi River has made a rate of one fare for the round trip, and has paid special attention to the movement of delegates and visitors. Special cars and trains will be run from west of the Mississippi River and from Memphis, thus supplementing its already convenient schedules, and through trains which are always run without any necessity for change of cars. It has been arranged so that the one fare rate will apply from points on the I. C. Y & M V, M & O, C O & S W and G & C railroads to Chattanooga via Memphis, Grand Junction, Corinth and Middleton. The Arkansas and Texas delegations will come on a solid Baptist Convention train, and all on this side of the river are invited to join us on this selected route. Tickets will be on sale by all agents. The limit of fifteen days will be extended, if desired, fifteen more upon application to regular agent at Chattanooga. Sleepers an all night trains and special coaches run for parties.

You are invited to use the M & C and for any informations, reservations, etc., to apply to

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SOME MISSION RESPONSES.

How glad the brethren and sisters at O. were, when their magnificent contribution to Foreign Missions was completed a few days ago, rounding up $81.52.

Happy pastor, happy people at the little mission church at Yazoo City in their $50 contribution to Home Missions.

Just see the broad smile on the Winona saints as they reach out their hands with $80 for State Missions. What is the joy at old Cherry Creek? Cherries are not ripe, but missions are always ripe there, and so pastor and people sat down in the utmost good cheer to a dish of $46 15 F. M. Ah! that was a good day at Coffeeville when the little church said $25 for S. M. and then Madison, how gladly they sent $45 to the great work, and then here comes Kosciusko with $36 95 for F. M., showing "life in the old land yet," and after that magnificent effort that resulted in the freedom of the church from debt, who would have doubted it? No church yet ever has had a sweeter experience of the truth "It is more blessed to give than to receive."

Vicksburg sends greetings to H. M. with $34.85. Tidings from old Pontotoc, the home of Cooper, and Souter and Pitts and Mitchell and others with $43 35 for F. M.

And here are Pelahatchie, and Forest and Terry and Senatobia and Canton, who have not quite reached a score, but with hearts as loyal, and the others whose mention the time would fail me. Oh! brethren, how happy you all must be in your efforts to "throw out the life line."

A. V. R.

ARTIFICIAL LIMBS Free Catalogue. Geo. R. Fuller, Box 2162, Rochester, N. Y.

DIED.

Near Magnolia, Pike county, on the 29th of February, 1896, Miss Lucie C. Simmons, daughter of Bro. and Sister C. S. Simmons Miss Lucie was 22 years and five months of age, and had been a member of the church since her 12th year. She was a most estimable young woman in every sense, having a very intelligent mind and a most lovely disposition. She was an excellent teacher, and had almost concluded an eight months school when she was taken sick. Miss Lucie spent one session in school at Gillsburg, and made many friends who mourn her early death.

T. C. SCHILLING.

—o—

Bro. W. A. Carter was born June 7, 1874, and died December 27, 1895 He united with the Methodist church at the age of 15 But becoming dissatisfied with his church relations, three years later united with the Tillatoba Baptist church and was baptized by the writer. Bro. Carter was an exemplary young Christian; faithful in all his religious duties, loyal to his church, and a great joy to his parents. He was a faithful and dutiful son. Oh! for more such young men.

W. I. HARGIS.

—o—

Sister Mamie Baker, wife of Wm. M. Baker, is no more with us on earth. She had been a devoted and useful member of the Baptist church since her girlhood days She lived her religion. She was remarkable for her gentleness and Christian uprightness, and died loved and lamented by all who knew her.

She leaves one sweet little daughter (Ellene) and a son (Anderson) never to know the blessing of an own sweet mother. How sad for a son to grow up, never knowing a mother's love. How deeply my heart is touched, dear old boyhood friend, when I remember that you never knew a father's or mother's love! and now your only son shall tread a lonely path, never knowing an own mother's love, and care. Ellene will remember her sweet mother and her love which will be to her the guiding star of her life.

How blessed are you that they will be loved and tenderly cared for by the grand parents. They will love them as they could their only child.

How good and kind God has been to you in your lonely life to give you such a good, true and faithful wife to cheer and brighten your pathway for a few years. She has now left you your sweet children to live for.

Sister Baker leaves a broken-hearted father and mother to mourn the loss of an only daughter, and a little brother now left alone Many sorrowing relatives and friends mourn her loss. Her church has lost one of its best and most useful members.

I'm told just before death came it was her privilege to warn the unconverted to give their hearts to Christ at once. Also that she expressed a wish to die, saying, "You may think me selfish in this, but it will not be long ere we meet ne'r to part again." Do you say this is unnatural? Yes, unnatural, but Sister Baker had attained a high plane of grace in the Christian life than you and I have ever reached. Her experience was that of Paul: "For to me to live is Christ, but to die is gain." She loved Christ better than all the treasures of this world God grant me such grace when I come to die. May her God be our God. "She rests from her labors and her works do follow her." "He giveth His beloved sleep."

"Asleep in Jesus! O how sweet,
To be for such a slumber meet!
With holy confidence to sing
That death hath lost its venomed sting."

J. L. SPROLES

QUITMAN, Miss., March 23, 1896.—Eld. J. A. Hackett, D. D., the editor of the Baptist Record, published in your city, and one of the best preachers of the South, preached two very powerful sermons in the Baptist church of this place on yesterday, at 11 a. m. and 7:30 p. m. Dr. Hackett very seldom, if ever, misses the Bible mark in his preaching, and has the happy faculty of making the great truths of the Scriptures, interesting both to the learned and the unlearned, and to hold the almost undivided attention of his audience, both old and young, from beginning to finish.

AUDITOR.

MISSISSIPPI AND THE HOME BOARD.

We have asked Mississippi this year for four thousand dollars. We were not present at her State Convention but have learned that the convention endorsed this request and took steps to secure this sum.

On the faith of a substantial increase of her contribution the Board entered into an arrangement to assist the church at Jackson by giving them a thousand dollars a year for five years. Bro Sproles, at whose urgent solicitation this was done, thought this action would save the property and the church itself.

We are sorry to say that instead of increasing her contributions, receipts from Mississippi, up to the present time, are nearly three hundred dollars less than last year, and unless there is a mark ed increase her total contribution to the Board will be only about half than she we had hoped, and less than she gave last year.

This matter would not be so trying to us were it not that other States show equal or greater deficits.

There is time enough to remedy this condition. Will our brethren see to it that Mississippi does not disappoint us and that we may be able to keep our obligations and continue our help to her and others?

I. T. TICHENOR.

GOOD.

DEAR RECORD:—This leaves the good people of Eupora still on the battle field. In the name of our God, have we set up our banner and victory is ours. We have closed the beer saloon; the blind tiger has been driven from his den and on to the next is our war cry. Pray for us that we may keep the young men of our town who has broken the chain that for years has bound the wicked men of our town together. Brethren, pray for us

W. L. A. STRANBERG

Eupora, Miss., 3, 1896

May the Lord give you a great victory.—EDS.

SOUTHERN BAPTIST CONVENTION.

The committee on arrangements for the entertainment of the delegates to the coming session of the Southern Baptist Convention, wishes to have, at once, the names of all persons knowing themselves to be delegates to the Convention or the Woman's Missionary Union Before replying to this request, please observe the following points, viz:

1. The committee will provide free entertainment for duly certified delegates for foreign missionaries under appointment for home on leave, and for no others.

2. The committee will not pay any hotel or boarding-house bills.

3. The committee will gladly make all necessary arrangements, and secure comfortable quarters at hotels or boarding houses for those who are willing to pay their own expenses, whether delegates or visitors.

4. Hotel rates have been reduced as follows, viz: Lookout Inn from $4 to $2 The New Southern Hotel from $3 to $2 The Read House from $2 to $1.50 The Read House from $3 to $2 The Stop House from $2 to $1.50 Merchant's Hotel from $1.50 to $1.25. Stanton House $2 to $1.50. A number of comfortable boarding houses within reach of the church will give rates at $1 a day.

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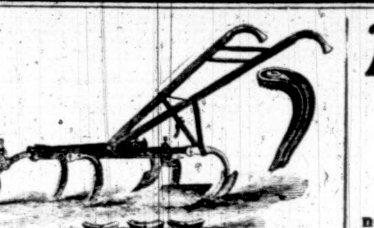

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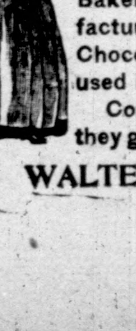

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